The Dao De Jing and Judeo-Christian Faith: A Comparative Theological Reading

道德經與猶太-基督教信仰：以「道」為「聖言」（**Logos / Memra / 耶穌**）、以「德」為「舍吉拿」（**Shekhinah**）之比較神學閱讀

Dao De Jing co Fé Judeu-Cristám: Ung Leitura Teológico Comparativo — "Dao" sâm "Palavra" (Logos, Memra, Jesus) e "De" sâm "Shekhinah"

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I. PROLEGOMENON: THE HERMENEUTICAL FRAMEWORK

序論：詮釋學架構

Prolegómeno: Arcabouço Hermenêutico

The thesis of this essay proposes a radical rereading of the *Dao De Jing* (道德經) through the lens of Judeo-Christian theology: that 道 **(Dao)** corresponds to the divine **Word** — the Hebrew דָּבָר (*dāḇār*), Aramaic מֵימְרָא (*Mēmrā*), Greek Λόγος (*Logos*), and ultimately the incarnate Christ — and that 德 **(De)** corresponds to the **Shekhinah** (שְׁכִינָה, *Šəḵīnāh*), the indwelling Presence of God, the manifest Glory that nurtures, sustains, and dwells with creation.

本論文提出一種對《道德經》之激進重讀：道對應於神聖的聖言 ——希伯來語 דָּבָר（*dāḇār*），亞蘭語 מֵימְרָא（*Mēmrā*），希臘語 Λόγος（*Logos*），最終即道成肉身的基督——而德對應於舍吉拿（שְׁכִינָה，*Šəḵīnāh*），即上帝內住的同在，那養育、維持並居住在受造物中的顯明榮耀。

Ês ensaio tâ propô ung releitura radical di *Dao De Jing* (道德經) atravessâ lente di teologia Judeu-Cristám: qui **Dao** (道) sâm correspondê co **Palavra** divino — Hebraico דָּבָר (*dāḇār*), Aramaico מֵימְרָא (*Mēmrā*), Grêgo Λόγος (*Logos*), e ultimamente Cristo incarnado — e qui **De** (德) sâm correspondê co **Shekhinah** (שְׁכִינָה, *Šəḵīnāh*), Presença habitante di Deos, Glória manifesto qui nutrí, sustentâ, e morâ co criaçám.

This framework rests upon several pillars. The Aramaic Targums consistently render God's creative activity through the phrase מֵימְרָא דַּיי (*Mēmrā da-YHWH*, "the Word of the Lord"), as Martin McNamara has shown: "The Word of the Lord created the two large luminaries... the Word of the Lord created the son of man... the Word of the Lord said to them: 'be strong and multiply.'" The *Memra* is not a hypostasis separate from God but a "reverential way of speaking about the God of Israel" in His creative and revelatory action. In the Johannine Prologue, this *Memra* becomes the Λόγος who was πρὸς τὸν Θεόν ("with God") and who was Θεός ("God"), and through whom πάντα δι᾽ αὐτοῦ ἐγένετο ("all things came into being through him").

此架構立基於數根柱石。亞蘭語塔古姆一貫地以 מֵימְרָא דַּיי（*Mēmrā da-YHWH*，「主的聖言」）來表達上帝的創造性活動，正如馬丁·麥克納馬拉所示：「主的聖言創造了兩大光體……主的聖言創造了人子……主的聖言對他們說：要強壯、要繁衍。」*Memra*並非與上帝分離的位格，而是對「以色列之上帝」在其創造性和啟示性行動中之「恭敬的說法」。在約翰福音序言中，此*Memra*成為那位 πρὸς τὸν Θεόν（「與上帝同在」）且本身即為 Θεός（「上帝」）的 Λόγος，萬物亦藉祂而造（πάντα δι᾽ αὐτοῦ ἐγένετο）。

Ês arcabouço tâ descansâ riba di vário pilar. Targum Aramaico sempre tâ renderizâ atividade criativo di Deos co frase מֵימְרָא דַיי (*Mēmrā da-YHWH*, "Palavra di Sinhòr"). *Memra* nôm sâm ung hipóstase separado di Deos mas ung "manêra reverente di falâ di Deos di Israel" na su açám criativo e revelativo. Na Prólogo Juanino, ês *Memra* já virâ Λόγος qui já stá πρὸς τὸν Θεόν ("co Deos") e qui já sâm Θεός ("Deos"), e por mêfo di êle πάντα δι᾽ αὐτοῦ ἐγένετο ("tudo ancusa já vêm existí").

The Shekhinah (שְׁכִינָה), from the root שָׁכַן (*šāḵan*, "to dwell, settle, tabernacle"), refers to God's manifest indwelling presence among His people. It is the nurturing, sustaining, and glorifying aspect of divine engagement with creation. In the Targums, the "Glory of the Shekhinah of the Lord" (יְקָרָא דִשְׁכִינְתָּא דַיי, *Yəqārā di-Šəḵīntā da-YHWH*) blessed, rested upon, and sustained Israel. In the New Testament, John declares: καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν (*kai ho Logos sarx egeneto kai eskēnōsen en hēmin*, "And the Word became flesh and tabernacled among us"). The verb ἐσκήνωσεν (*eskēnōsen*) shares its root with σκηνή (*skēnē*, "tent, tabernacle") — a deliberate allusion to the Hebrew שְׁכִינָה.

舍吉拿（שְׁכִינָה）源自字根 שָׁכַן（*šāḵan*，「居住、定居、支搭帳幕」），指上帝在祂子民中顯明的內住同在。它是神聖地參與受造界之養育、維持、與榮耀化的面向。在塔古姆中，「主之舍吉拿的榮耀」（יְקָרָא דִשְׁכִינְתָּא דַיי，*Yəqārā di-Šəḵīntā da-YHWH*）祝福、降臨、並維持以色列。在新約中，約翰宣告：καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν（*kai ho Logos sarx egeneto kai eskēnōsen en hēmin*，「道成了肉身，住在我們中間」）。動詞 ἐσκήνωσεν（*eskēnōsen*）與 σκηνή（*skēnē*，「帳幕」）同根——這是對希伯來語 שְׁכִינָה 之刻意暗示。

Shekhinah (שְׁכִינָה), di raiz שָׁכַן (*šāḵan*, "morâ, habitâ, tabernaculâ"), sâm referí a presença manifesto habitante di Deos drento di su povo. Sâm aspecto nutridòro, sustentadòro, e glorificante di engajamento divino co criaçám. Na Novo Testamento, João já declarâ: καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν ("e Palavra já virâ

carne e já tabernaculâ drento di nôs"). Verbo ἐσκήνωσεν (*eskēnōsen*) tâ compartilhâ su raiz co σκηνή (*skēnē*, "tenda, tabernáculo") — ung alusám deliberado a Hebraico שְׁכִינָה.

II. DAO AS LOGOS: THE UNCREATED WORD BEFORE ALL THINGS

道即聖言：萬物之先的非受造之道

Dao como Logos: Palavra Nôm-Criado Ântes di Tudo Ancusa

A. Chapter 1 — The Unnameable Dao and the Ineffable Name of God

第一章——不可名之道與上帝不可言說之名

Capítulo 1 — Dao qui Nôm-Pôde-Nombrâ e Nòme Inefável di Deos

道德經第一章：

道可道，非常道。名可名，非常名。無名天地之始；有名萬物之母。

Translation: "The Dao that can be spoken is not the eternal Dao. The name that can be named is not the eternal Name. The Nameless is the origin of Heaven and Earth; the Named is the Mother of all things."

Traduçám: "Dao qui pôde sêr falado nôm sâm Dao eterno. Nòme qui pôde sêr nombrado nôm sâm Nòme eterno. Sêm-Nòme sâm orijem di Céu co Terra; Co-Nòme sâm Mâi di tudo ancusa."

翻譯：「可以言說的道，不是那永恆之道。可以命名的名，不是那永恆之名。無名者，是天地之始；有名者，是萬物之母。」

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The opening of the *Dao De Jing* resonates profoundly with the theology of the divine Name. In Exodus 3:14, God reveals Himself to Moses:

אֶהְיֶה אֲשֶׁר אֶהְיֶה *ʾEhyeh ʾăšer ʾEhyeh* "I AM THAT I AM"

This Name (the Tetragrammaton יהוה, *YHWH*) was considered so sacred that it could not be spoken — it is the Name that transcends naming, just as the Dao that transcends speaking. The phrase 名可名，非常名 ("the name that can be named is not the eternal Name") mirrors the rabbinic reverence for the שֵׁם הַמְפֹרָשׁ (*Šēm ha-Məpōrāš*, the Ineffable Name).

《道德經》之開篇與神聖之名的神學產生深刻共鳴。在出埃及記3:14中，上帝向摩西啟示祂自己：אֶהְיֶה אֲשֶׁר אֶהְיֶה（*ʾEhyeh ʾăšer ʾEhyeh*，「我是自有永有的」）。此名（四字聖名 יהוה，*YHWH*）被視為如此神聖以至不可言說——它是超越命名的名，正如道是超越言說的道。「名可名，非常名」之語正映射了拉比對 שֵׁם הַמְפֹרָשׁ（*Šēm ha-Məpōrāš*，不可言說之名）的敬畏。

Abertura di *Dao De Jing* tâ ressoâ profundamente co teologia di Nòme divino. Na Êxodo 3:14, Deos já revelâ Êle-sa mêsmo a Moisés: אֶהְיֶה אֲשֶׁר אֶהְיֶה (*ʾEhyeh ʾăšer ʾEhyeh*, "Iou Sâm Qui Iou Sâm"). Ês Nòme (Tetragramaton יהוה, *YHWH*) já sâm considerado tám sagrado qui nôm pôde sêr falado — sâm Nòme qui tâ transcendê nomeaçám, assi como Dao tâ transcendê falamento.

Furthermore, the dual aspect — "Nameless, the origin of Heaven and Earth" and "Named, the Mother of all things" — parallels the distinction between God *in se* (in His transcendent essence) and God *ad extra* (in His creative and revelatory action toward creation). The "Named" as "Mother of all things" (有名萬物之母) corresponds to the Logos as the agent of creation. In John 1:3:

πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. *Panta di᾽ autou egeneto, kai chōris autou egeneto oude hen ho gegonen.* "All things came into being through Him, and without Him not one thing came into being that has come into being."

此外，雙重面向——「無名，天地之始」與「有名，萬物之母」——對應於上帝本身（在其超越性本質中）與上帝向外（在其面向受造界的創造性和啟示性行動中）之區別。「有名者為萬物之母」（有名萬物之母）對應於作為創造中介的 Logos。約翰福音1:3：πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν（「萬有是藉著祂造的；凡被造的，沒有一樣不是藉著祂造的」）。

Dual aspecto — "Sêm-Nòme, orijem di Céu co Terra" e "Co-Nòme, Mâi di tudo ancusa" — tâ paralelâ co distinçám entre Deos *na si mêsmo* (na su essência transcendente) e Deos *pa fóra* (na su açám criativo e revelativo pa criaçám). "Co-Nòme como Mâi di tudo ancusa" (有名萬物之母) tâ correspondê co Logos como ajente di criaçám.

B. Chapter 4 — The Dao as Pre-Existent, Before the Sovereign God

第四章——道之先在，在上帝之先

Capítulo 4 — Dao como Pré-Existente, Ântes di Deos Soberano
道德經第四章：

道沖而用之或不盈。淵兮似萬物之宗。……吾不知誰之子，象帝之先。

Translation: "The Dao is like an empty vessel; its use never overflows. Fathomless, it seems the ancestor of all things. ... I do not know whose son it is; it appears to be prior to the Sovereign Lord."

翻譯：「道沖虛而使用之卻不盈滿。深遠啊，似乎是萬物之宗。……我不知它是誰的兒子；它似乎在上帝之先。」

Traduçám: "Dao sâm como vaso vazio; su uso nunca tâ transbordâ. Insondiável, parcê ancestral di tudo ancusa. ... Iou nôm sá di quêm êle sâm filo; parcê stá ântes di Sinhòr Soberano."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The phrase 象帝之先 ("it appears prior to the Sovereign Lord/God") is extraordinarily resonant with Proverbs 8:22-25, where Wisdom (חָכְמָה, *Ḥoḵmāh*), understood by Christian exegesis as a type of the Logos, declares:

יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ קֶדֶם מִפְעָלָיו מֵאָז *YHWH qānānī rēʾšīṯ darkō, qeḏem mipʿālāyw mēʾāz* "The LORD possessed me at the beginning of His way, before His works of old."

מֵעוֹלָם נִסַּכְתִּי מֵרֹאשׁ מִקַּדְמֵי־אָרֶץ *Mēʿōlām nissaḵtī, mērōʾš miqqaḏmē-ʾāreṣ* "From everlasting I was established, from the beginning, before the earth."

The Dao that is "prior to the Sovereign" (象帝之先) echoes this pre-existence of divine Wisdom/Logos before creation. Moreover, John 1:1-2 states:

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. *En archē ēn ho Logos, kai ho Logos ēn pros ton Theon, kai Theos ēn ho Logos. Houtos ēn en archē pros ton Theon.* "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."

「象帝之先」(「似乎在上帝之先」)之語與箴言8:22-25產生非凡共鳴，其中智慧(חָכְמָה, *Ḥoḵmāh*)，被基督教釋經學理解為 Logos 的預表，宣告：יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ(「耶和華在造化的起頭就擁有了我」)。道作為「在上帝之先」者，呼應了神聖智慧/Logos 在創造之前的先在性。

Frase 象帝之先 ("parcê ântes di Sinhòr Soberano") tâ ressoâ extraordinariamente co Provérbios 8:22-25, úndi Sabedoria (חָכְמָה, *Ḥoḵmāh*), comprehendido por exegese

Cristám como tipo di Logos, já declarâ: "YHWH já possuí iou na começo di su caminho." Dao qui sâm "ântes di Soberano" (象帝之先) tâ echoeâ ês pré-existência di Sabedoria/Logos divino ântes di criaçám.

C. Chapter 25 — The Dao Before Heaven and Earth, the Mother of All Things

第二十五章——道先天地生，可以為天下母

Capítulo 25 — Dao Ântes di Céu co Terra, Mâi di Tudo qui stá Baxo di Céu
道德經第二十五章：

有物混成，先天地生。寂兮寥兮，獨立不改，周行而不殆，可以為天下母。吾不知其名，字之曰道，強為之名曰大。

Translation: "There is something formed in chaos, born before Heaven and Earth. Silent and solitary, it stands alone and does not change; it moves everywhere and does not tire. It may be regarded as the Mother of all under Heaven. I do not know its name; I designate it 'Dao.' Forced to give it a name, I call it 'Great.'"

翻譯：「有一物混然而成，先於天地而生。寂靜啊，空曠啊，獨立而不改變，周流運行而不停歇，可以作為天下萬物之母。我不知道它的名字；以字稱之為『道』。勉強為之命名，稱為『大』。」

Traduçám: "Têm ancusa formado na caos, nascido ântes di Céu co Terra. Silencioso e solitário, stá levantado sôzinho e nôm tâ mudâ; tâ movê pa tudo lugâr e nôm tâ cansâ. Pôde sêr considerado Mâi di tudo qui stá baxo di Céu. Iou nôm sá su nòme; iou tâ designâ êle 'Dao.' Forçado pa dâ êle ung nòme, iou tâ chomâ êle 'Grandi.'"

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The attributes here — pre-existence before creation, immutability ("does not change," 獨立不改), omnipresence ("moves everywhere," 周行而不殆), and being the source/mother of all things — are precisely the attributes of the Logos. Consider Colossians 1:15-17:

ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα... τὰ πάντα δι᾽ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν. *Hos estin eikōn tou Theou tou aoratou, prōtotokos pasēs ktiseōs; hoti en autō ektisthē ta panta... ta panta di᾽ autou kai eis auton ektistai; kai autos estin pro pantōn, kai ta panta en autō synestēken.* "He is the image of the invisible God, the firstborn of all creation; for in Him all things were created... all things were created through Him and for Him; and He is before all things, and in Him all things hold together."

此處之屬性——先於創造而存在、不可變性（「獨立不改」）、無所不在（「周行而不殆」）、以及作為萬物之源/母——正是 Logos 的屬性。歌羅西書 1:15-17：ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως（「祂是那不能看見之上帝的像，是一切受造之物的首生者」）。

Atributos aqui — pré-existência ântes di criaçám, imutabilidade ("nôm tâ mudâ," 獨立不改), omnipresença ("tâ movê pa tudo lugâr," 周行而不殆), e sêr fonte/mâi di tudo ancusa — sâm precisamente atributos di Logos. Colossenses 1:15-17 tâ declarâ: "Êle sâm imajem di Deos invisível, primogénito di tudo criaçám; pôrque drento di Êle tudo ancusa já sâm criado... tudo ancusa já sâm criado por mêfo di Êle e pa Êle; e Êle sâm ântes di tudo, e drento di Êle tudo ancusa tâ ficâ junto."

The phrase 吾不知其名 ("I do not know its name") again evokes the ineffability of the divine Name. In Isaiah 9:5 (9:6 in English):

וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם *Wayyiqrāʾ šəmō Peleʾ Yōʿēṣ ʾĒl Gibbōr ʾĂḇī-ʿaḏ Śar-Šālōm* "And His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

「吾不知其名」再度喚起神聖之名的不可言說性。以賽亞書9:5：וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם（「祂的名必稱為奇妙策士、全能的上帝、永在的父、和平的君」）。

D. Chapter 14 — The Invisible, Inaudible, Intangible One

第十四章——不可見、不可聞、不可觸之一者

Capítulo 14 — Aquêle qui Nôm-Pôde-Olâ, Nôm-Pôde-Uví, Nôm-Pôde-Tocâ
道德經第十四章：

視之不見，名曰夷；聽之不聞，名曰希；搏之不得，名曰微。此三者不可致詰，故混而為一。……是謂無狀之狀，無物之象，是謂惚恍。迎之不見其首，隨之不見其後。

Translation: "Looked at but not seen — its name is 'the Invisible.' Listened to but not heard — its name is 'the Inaudible.' Grasped at but not obtained — its name is 'the Subtle.' These three cannot be fully fathomed; therefore they blend and become One. ... This is called the Form of the Formless, the Image of the Thingless; this is called the Vague and Elusive. Meeting it, one does not see its head; following it, one does not see its rear."

翻譯：「看它卻看不見，名之為『夷』；聽它卻聽不到，名之為『希』；觸摸它卻觸摸不到，名之為『微』。這三者不可窮究；因此混合而為一。……這就叫做無形狀的形狀、無物之象，是為恍惚。迎面看不見它的頭；跟隨看不見它的尾。」

Traduçám: "Olâ pa êle mas nôm pôde olâ — su nòme sâm 'Invisível.' Uví pa êle mas nôm pôde uví — su nòme sâm 'Inaudível.' Panhâ pa êle mas nôm pôde panhâ — su nòme sâm 'Sutil.' Ês três nôm pôde sêr esgotado; portanto já misturâ e já virâ Um. ...

Ês sâm chomado Fòrma di sêm-Fòrma, Imajem di sêm-Ancusa; ês sâm chomado Vago e Elusivo."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The threefold description — invisible (夷), inaudible (希), intangible (微) — which "blend and become One" (混而為一) is remarkably parallel to the Pauline description of God in 1 Timothy 1:17:

τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ Θεῷ *Tō de basilei tōn aiōnōn, aphthartō, aoratō, monō Theō* "Now to the King of the ages, immortal, invisible, the only God"

And in 1 Timothy 6:16:

φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται *Phōs oikōn aprositon, hon eiden oudeis anthrōpōn oude idein dynatai* "Dwelling in unapproachable light, whom no human has seen or is able to see"

The threefold structure merging into oneness (此三者……混而為一) also evokes, in Christian reading, the mystery of the Trinity — three aspects of the divine nature that are One. The Hebrew *Shema* declares: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (*Šəmaʿ Yiśrāʾēl YHWH ʾĔlōhēnū YHWH ʾeḥāḏ*, "Hear, O Israel, the LORD our God, the LORD is One," Deuteronomy 6:4).

三重描述——不可見（夷）、不可聞（希）、不可觸（微）——「混而為一」，與保羅在提摩太前書1:17中對上帝之描述有驚人的平行：τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ Θεῷ（「但願尊貴、榮耀歸與那不能朽壞、不能看見、獨一的上帝」）。三者融為一之結構（此三者……混而為一）亦喚起，在基督教閱讀中，三位一體之奧祕——神聖本性的三個面向卻是一。希伯來語《示瑪》宣告：שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד（「以色列啊，你要聽！耶和華我們的上帝是獨一的主」，申命記6:4）。

Descriçám tríplice — invisível (夷), inaudível (希), intangível (微) — qui "tâ misturâ e tâ virâ Um" (混而為一) sâm notavelmente paralelo co descriçám Paulino di Deos. Estrutura tríplice qui tâ fundí na unidade (此三者……混而為一) tamêm tâ evocâ, na leitura Cristám, mistério di Trindade.

Moreover, the phrase 迎之不見其首，隨之不見其後 ("meeting it, one does not see its head; following it, one does not see its rear") precisely mirrors Exodus 33:20-23, where God says to Moses:

לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי *Lōʾ ṯūḵal liʾōṯ ʾeṯ-pānāy, kī lōʾ-yirʾanī hāʾāḏām wāḥāy* "You cannot see My face, for no human shall see Me and live."

וְהֵסַרְתִּי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ *Wahăsirōṯī ʾeṯ-kappī, wərāʾîṯā ʾeṯ-ʾăḥōrāy, ūpānay lōʾ yērāʾū* "Then I will remove My hand, and you shall see My back, but My face shall not be seen."

Laozi says one cannot see the Dao's "front" (首, literally "head/face") or "rear" (後, "back") — precisely the paradox of Exodus 33: Moses cannot see God's face (פָּנָי, *pānāy*), only His back (אֲחֹרָי, *ʾăḥōrāy*). For Laozi, even the "back" remains elusive.

「迎之不見其首，隨之不見其後」(「面對它看不到它的面容；跟隨它看不到它的背面」)精確地映射出埃及記33:20-23，上帝對摩西說：「你不能看見我的面，因為人見我的面不能存活」……「你將看見我的背，但我的面不可看見。」老子說人既不能見道之「首」(面容)亦不能見其「後」(背面)——正是出埃及記33章之弔詭：摩西不能見上帝之面(פָּנָי)，只能見其背(אֲחֹרָי)。對老子而言，甚至「背」也仍不可見。

Laozi tâ dizê qui ninguêm nôm pôde olâ "frente" (首) ô "atrás" (後) di Dao — precisamente paradoxo di Êxodo 33: Moisés nôm pôde olâ face di Deos (פָּנָי, *pānāy*), somente su costas (אֲחֹרָי, *ʾăḥōrāy*). Pa Laozi, mesmu "costas" já ficâ elusivo.

E. Chapter 42 — The Dao Generates the One: Procession and Creation

第四十二章——道生一：流出與創造

Capítulo 42 — Dao tâ Gerâ Um: Processám e Criaçám

道德經第四十二章：

道生一，一生二，二生三，三生萬物。

Translation: "The Dao generates the One; the One generates the Two; the Two generates the Three; the Three generates all things."

翻譯：「道生一，一生二，二生三，三生萬物。」

Traduçám: "Dao tâ gerâ Um; Um tâ gerâ Dôs; Dôs tâ gerâ Três; Três tâ gerâ tudo ancusa."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

Read through a Trinitarian lens, this cosmogonic sequence becomes a description of divine procession: the Dao (the Father, the Source) generates the One (the Logos, the Son, the first proceeding from the Father); from Father and Son proceeds the Two (the Holy Spirit, the Paraclete); together the Three — Father, Son, and Spirit — create all things (三生萬物). This mirrors the Nicene-Constantinopolitan formula: the Son is "begotten, not made" (γεννηθέντα, οὐ ποιηθέντα, *gennēthenta, ou poiēthenta*), and the Spirit "proceeds from the Father" (τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, *to ek tou Patros ekporeuomenon*).

以三一論透鏡閱讀，此宇宙生成序列成為神聖流出之描述：道（父，源頭）生一（Logos，子，首先從父而出者）；從父與子流出二（聖靈，保惠師）；三位一起——父、子、靈——創造萬物（三生萬物）。這映射了尼西亞-君士坦丁堡信經之公式：子是「受生而非受造」（γεννηθέντα, οὐ ποιηθέντα），靈「從父而出」（τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον）。

Lido atravessâ lente Trinitário, ês sequência cosmogónico tâ virâ descriçám di processám divino: Dao (Pai, Fonte) tâ gerâ Um (Logos, Filo, primeiro processionante di Pai); di Pai co Filo tâ procedê Dôs (Espírito Santo, Paráclito); junto Três — Pai, Filo, e Espírito — tâ creâ tudo ancusa (三生萬物).

The Genesis account uses the plural verb and pronoun: נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ (*naʿăśeh ʾāḏām bəṣalmēnū*, "Let Us make man in Our image," Genesis 1:26), indicating a divine plurality-in-unity at the moment of creation. The "Three generates all things" finds its fullest expression here.

創世記使用了複數動詞與代名詞：נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ（*naʿăśeh ʾāḏām bəṣalmēnū*，「讓我們按照我們的形象造人」，創世記1:26），表明在創造時刻有一種神聖的多元中之合一。「三生萬物」在此得到最充分的表達。

Relato di Gênesis tâ usâ verbo e pronòme plural: נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ ("Vamo fazê hòme na nôsso imajem," Gênesis 1:26), tâ indicâ ung pluralidade-drento-di-unidade divino na momento di criaçám.

III. DE AS SHEKHINAH: THE INDWELLING VIRTUE-PRESENCE

德即舍吉拿：內住之德性-同在

De como Shekhinah: Virtude-Presença Habitante

A. Chapter 51 — Dao Generates, De Nurtures

第五十一章——道生之，德畜之

Capítulo 51 — Dao tâ Gerâ, De tâ Nutrí
道德經第五十一章:

道生之，德畜之，物形之，勢成之。是以萬物莫不尊道而貴德。道之尊，德之貴，夫莫之命而常自然。故道生之，德畜之；長之育之；亭之毒之；養之覆之。生而不有，為而不恃，長而不宰，是謂玄德。

Translation: "The Dao generates them; the De (Virtue/Presence) nurtures them; matter gives them form; circumstance brings them to completion. Therefore, all things revere the Dao and honor the De. The reverence for Dao and the honor of De — none commands it, but it is always so naturally. Thus: the Dao generates them, the De nurtures them; it makes them grow and rears them; it brings them to fruition and maturity; it feeds them and shelters them. Generating without possessing, acting without claiming, leading without dominating — this is called the Mysterious De (玄德)."

翻譯:「道生養它們；德畜養它們；物質賦予它們形體；環境使它們成熟。因此萬物莫不尊崇道而珍貴德。道之尊崇，德之珍貴，沒有誰命令如此，而常常自然而然。所以道生養它們，德畜養它們；使它們生長、教育它們；使它們結果、使它們成熟；餵養它們、庇護它們。生養而不占有，作為而不自恃，引導而不主宰——這就叫做玄德。」

Traduçám: "Dao tâ gerâ ilôtro; De (Virtude/Presença) tâ nutrí ilôtro; matéria tâ dâ ilôtro fòrma; circunstância tâ trazê ilôtro pa completaçám. Portanto, tudo ancusa tâ reverenciâ Dao e tâ honrâ De. Assi: Dao tâ gerâ ilôtro, De tâ nutrí ilôtro; tâ fazê ilôtro crescê e tâ criâ ilôtro; tâ alimentâ ilôtro e tâ abrigâ ilôtro. Gerâ sêm possuí, agi sêm reclamâ, liderâ sêm dominâ — ês sâm chomado De Misterioso (玄德)."

Biblical Parallel / 聖經對應 **/ Paralelo Bíblico:**

The clear functional distinction — Dao *generates* (道生之) while De *nurtures* (德畜之) — maps precisely onto the distinction between the Logos as the creative agent and the Shekhinah/Spirit as the sustaining, nurturing presence. In Psalm 104:30:

תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּ וּתְחַדֵּשׁ פְּנֵי אֲדָמָה *Təšallaḥ rūḥăḵā yibbārēʾūn, ūṯəḥaddēš pənēʾădāmāh* "You send forth Your Spirit, they are created; and You renew the face of the ground."

The Spirit (רוּחַ, *Rūaḥ*) here does the nurturing, renewing, sustaining work — exactly as De does in Chapter 51. The Shekhinah rests upon creation to nurture it; the Dao (Logos) initiates creation. Furthermore, the description of De as one who "feeds and shelters" (養之覆之) evokes Matthew 23:37, where Jesus (the incarnate Logos) speaks of the divine desire to gather Jerusalem like a mother hen:

ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας *Posakis ēthelēsa episynagagein ta tekna sou, hon tropon ornis episynagei ta nossia autēs hypo tas pterygas* "How often I desired to gather your children together as a hen gathers her chicks under her wings"

此處清晰的功能區分——道生之而德畜之——精確映射了 Logos 作為創造中介與 Shekhinah/靈作為維持、養育性同在之間的區別。詩篇104:30：תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּ（「你發出你的靈，它們便受造」）。靈（רוּחַ，*Rūaḥ*）在此做養育、更新、維持的工作——正如第51章之德。德之「養之覆之」（「餵養與庇護」）喚起馬太福音23:37，耶穌（道成肉身之 Logos）述說神聖的渴望，要聚集耶路撒冷如母雞聚集小雞。

Distinçám funcional claro — Dao **tâ gerâ** (道生之) enquanto De **tâ nutrí** (德畜之) — tâ mapeâ precisamente riba di distinçám entre Logos como ajente criativo e Shekhinah/Espírito como presença sustentante e nutridòra. Salmo 104:30: "Vôs tâ mandâ su Espírito, ilôtro já sâm criado; e Vôs tâ renovâ face di terra." Espírito (רוּחַ, *Rūaḥ*) aqui tâ fazê trabálho nutridòro — exactamente como De na Capítulo 51.

The term 玄德 (*Xuán Dé*, "Mysterious Virtue/De") appears repeatedly in the *Dao De Jing* and corresponds to the ineffable quality of the Shekhinah — a presence that is real and active but which remains ultimately mysterious, beyond full human comprehension.

「玄德」(*Xuán Dé*,「神秘之德」)在《道德經》中反覆出現，對應於舍吉拿之不可言說的品質——一種真實且活躍的同在，卻終究是神秘的、超越人類完全理解的。

Termo 玄德 (*Xuán Dé*, "De Misterioso") tâ aparecê repetidamente na *Dao De Jing* e tâ correspondê co qualidade inefável di Shekhinah — ung presença qui sâm real e ativo mas qui tâ ficâ ultimamente misterioso, além di comprehensám humano completo.

B. Chapter 21 — The Great De Follows Only the Dao

第二十一章——孔德之容，唯道是從

Capítulo 21 — Grandi De tâ Seguí Somente Dao

道德經第二十一章：

孔德之容，唯道是從。道之為物，唯恍唯惚。忽兮恍兮，其中有象；恍兮忽兮，其中有物。窈兮冥兮，其中有精；其精甚真，其中有信。自古及今，其名不去，以閱衆甫。

Translation: "The content of great De — it follows only the Dao. The Dao as a thing — it is only vague and elusive. Elusive and vague — yet within it there is image. Vague and elusive — yet within it there is substance. Deep and dark — yet within it there is essence; that essence is very real, and within it there is faithfulness/truth. From ancient times to now, its Name has not departed, by which one may perceive the origins of all things."

翻譯：「大德的容貌，唯獨跟從道。道作為一物，唯恍唯惚。恍惚之中，卻有形象；恍惚之中，卻有實物。幽深冥暗之中，卻有精華；其精華甚為真實，其中有信實。自古至今，其名不去，藉此可以觀察眾物之始。」

Traduçám: "Conteúdo di grandi De — tâ seguí somente Dao. Dao como ung ancusa — sâm somente vago e elusivo. Elusivo e vago — mas drento di êle têm imajem. Vago e elusivo — mas drento di êle têm substância. Fundo e escuro — mas drento di êle têm essência; ês essência sâm muto real, e drento di êle têm fidilidade/verdade. Di tempos antigos até agora, su Nòme nôm já partí, por qual pôde percebê orijens di tudo ancusa."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The statement 孔德之容, 唯道是從 ("The great De follows only the Dao") directly parallels the relationship between the Shekhinah/Spirit and the Logos/Word. The Spirit does not act independently but "follows" the Word. In John 16:13-14, Jesus says of the Holy Spirit:

ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας... οὐ γὰρ λαλήσει ἀφ᾽ ἑαυτοῦ... ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. *Hotan de elthē ekeinos, to Pneuma tēs alētheias... ou gar lalēsei aph᾽ heautou... ekeinos eme doxasei, hoti ek tou emou lēmpsetai kai anangelei hymin.* "When He, the Spirit of truth, comes... He will not speak from Himself... He will glorify Me, for He will take from what is Mine and declare it to you."

The Spirit (Shekhinah/De) takes its content *from* the Logos (Dao) — exactly as 唯道是從 states: De "follows only the Dao."

「孔德之容, 唯道是從」(「大德唯獨跟從道」)直接平行於舍吉拿/靈與 Logos/道之間的關係。靈不獨立行動而是「跟從」道。約翰福音16:13-14中, 耶穌論到聖靈說:ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας... οὐ γὰρ λαλήσει ἀφ᾽ ἑαυτοῦ...(「真理的靈來了……祂不是憑自己說的……祂要榮耀我, 因為祂要從我所有的取去告訴你們」)。靈(Shekhinah/De)從Logos(Dao)那裡領受其內容——正如「唯道是從」所述:德「唯獨跟從道」。

Declaraçám 孔德之容, 唯道是從 ("grandi De tâ seguí somente Dao") diretamente tâ paralelâ co relaçám entre Shekhinah/Espírito e Logos/Palavra. Espírito nôm tâ agi independentemente mas "tâ seguí" Palavra. João 16:13-14: "Quando Êle, Espírito di verdade, vêm... nôm vai falâ di si mêsmo... Êle vai glorificâ Iou, pôrque vai tomâ di qui sâm Minha e vai declarâ pa vosôtro."

Furthermore, the passage describes something within the Dao that is 精 (*jīng*, "essence"), 真 (*zhēn*, "true/real"), and 信 (*xìn*, "faithful/trustworthy"). This mirrors Hebrews 11:1:

Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. *Estin de pistis elpizomenōn hypostasis, pragmatōn elenchos ou blepomenōn.* "Now faith is the substance of things hoped for, the evidence of things not seen."

The Dao is "vague and elusive" (恍惚) yet contains true essence and faithfulness — invisible yet substantial, precisely as faith apprehends the unseen God.

此外, 經文描述道中有「精」(本質)、「真」(真實)、和「信」(信實可靠)。這映射了希伯來書 11:1:Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων(「信就是所望之事的實底, 是未見之事的確據」)。道「恍惚」卻含真精與信實——不可見卻有實質, 正如信心領悟不可見之上帝。

C. Chapter 39 — Attaining the One

第三十九章——得一

Capítulo 39 — Alcançâ Um
道德經第三十九章:

昔之得一者：天得一以清；地得一以寧；神得一以靈；谷得一以盈；萬物得一以生；侯王得一以為天下貞。

Translation: "Those in the past who attained the One: Heaven attained the One and became clear; Earth attained the One and became tranquil; Spirits attained the One and became numinous; Valleys attained the One and became full; All things attained the One and came to life; Kings and lords attained the One and became the standard of all under Heaven."

翻譯：「昔日得到一的：天得到一而清明；地得到一而安寧；神靈得到一而靈驗；溪谷得到一而盈滿；萬物得到一而生發；侯王得到一而成為天下的正。」

Traduçám: "Aquêles na passado qui já alcançâ Um: Céu já alcançâ Um e já virâ claro; Terra já alcançâ Um e já virâ tranquilo; Espíritos já alcançâ Um e já virâ numinoso; Vales já alcançâ Um e já virâ cheio; Tudo ancusa já alcançâ Um e já vêm pa vida; Rêis e sinhòres já alcançâ Um e já virâ padrám di tudo baxo di Céu."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The concept of "attaining the One" (得一) — receiving the divine unity and thereby receiving life, clarity, fullness — corresponds profoundly to the New Testament concept of receiving the indwelling Spirit (the Shekhinah). In Acts 2:4:

καὶ ἐπλήσθησαν πάντες Πνεύματος Ἁγίου *Kai eplēsthēsan pantes Pneumatos Hagiou*
"And they were all filled with the Holy Spirit"

When the Spirit descends, the disciples are filled (πάντες ἐπλήσθησαν) — just as "valleys attained the One and became full" (谷得一以盈). When creation receives the One, it comes alive (萬物得一以生) — just as in Romans 8:11:

εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζῳοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν *Ei de to Pneuma tou egeirantos ton Iēsoun ek nekrōn oikei en hymin, ho egeiras Christon ek nekrōn zōopoiēsei kai ta thnēta sōmata hymōn* "If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies"

「得一」(接受神聖合一，從而領受生命、清明、充滿)之概念，深刻對應於新約中領受內住之靈(Shekhinah)的概念。使徒行傳2:4：καὶ ἐπλήσθησαν πάντες Πνεύματος Ἁγίου(「他們都被聖靈充滿了」)。當靈降下，門徒被充滿(ἐπλήσθησαν)——正如「谷得一以盈」。當受造物得到一，就活過來(萬物得一以生)——正如羅馬書8:11所述。

Conceito di "alcançâ Um" (得一) — recebê unidade divino e portanto recebê vida, claridade, plenitude — tâ correspondê profundamente co conceito di Novo Testamento di recebê Espírito habitante (Shekhinah). Atos 2:4: "E ilôtro tudo já sâm cheio di Espírito Santo." Quando criaçám tâ recebê Um, tâ vêm pa vida (萬物得一以生).

IV. THE WATER IMAGERY: DAO AS LIVING WATER

四、水之意象：道作為活水

IV. Imajinário di Água: Dao como Água Vivo

Chapter 8 — The Highest Good is Like Water

第八章——上善若水

Capítulo 8 — Más Grandi Bondade sâm como Água

道德經第八章：

上善若水。水善利萬物而不爭，處衆人之所惡，故幾於道。

Translation: "The highest goodness is like water. Water skillfully benefits all things and does not contend; it dwells in places that people disdain — therefore it is close to the Dao."

翻譯：「最高的善就像水。水善於利益萬物而不爭競；它處於眾人所厭惡之地——因此它近於道。」

Traduçám: "Más alto bondade sâm como água. Água habilmente tâ beneficiâ tudo ancusa e nôm tâ contendê; tâ morâ na lugâres qui povo tâ desprezâ — portanto sâm perto di Dao."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The identification of the Dao with water that "benefits all things" directly evokes the words of Jesus in John 4:14:

ὃς δ’ ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. *Hos d’ an piē ek tou hydatos hou egō dōsō autō, ou mē dipsēsei eis ton aiōna; alla to hydōr ho dōsō autō genēsetai en autō pēgē hydatos hallomenou eis zōēn aiōnion.* "Whoever drinks of the water that I shall give will never thirst; but the water that I shall give will become in them a spring of water welling up to eternal life."

And John 7:38:

ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. *Ho pisteuōn eis eme, kathōs eipen hē graphē, potamoi ek tēs koilias autou rheusousin hydatos zōntos.* "Whoever believes in Me, as Scripture has said, rivers of living water will flow from within them."

Furthermore, the quality of water that "dwells in places people disdain" (處衆人之所惡) evokes the kenotic theology of Philippians 2:7-8:

ἀλλ᾽ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών... ἐταπείνωσεν ἑαυτὸν *All᾽ heauton ekenōsen morphēn doulou labōn... etapeinōsen heauton* "But emptied Himself, taking the form of a servant... He humbled Himself"

道與水之認同——水「利益萬物」——直接喚起耶穌在約翰福音4:14之言：「人若喝我所賜的水就永遠不渴；我所賜的水要在他裡面成為泉源，直湧到永生。」以及約翰福音7:38：「信我的人，從他腹中要流出活水的江河來。」此外，水「處衆人之所惡」之品質喚起腓立比書2:7-8之虛己（kenosis）神學：「反倒虛己，取了奴僕的形像……自己卑微。」

Identificaçám di Dao co água qui "tâ beneficiâ tudo ancusa" diretamente tâ evocâ palavras di Jesus na João 4:14: "Quêm bêbe di água qui Iou vai dâ, nunca más vai têm sede." E água qui "tâ morâ na lugâres qui povo tâ desprezâ" (處衆人之所惡) tâ evocâ teologia kenótico di Filipenses 2:7-8: "Mas já esvazâ si-mêsmo, já tomâ fòrma di servo... já humilhâ si-mêsmo."

V. THE INCARNATIONAL READING: DAO IN THE WORLD

五、道成肉身之閱讀：道在世界中

V. Leitura Incarnacional: Dao na Mundo

Chapter 34 — The Great Dao Flows Everywhere

第三十四章——大道汎兮

Capítulo 34 — Grandi Dao tâ Flui pa Tudo Lugâr

道德經第三十四章：

大道汎兮，其可左右。萬物恃之而生而不辭，功成不名有。衣養萬物而不為主，常無欲，可名於小；萬物歸焉而不為主，可名為大。

Translation: "The great Dao floods everywhere; it can go left and right. All things depend on it for life and it does not refuse them; its work is accomplished but it does not claim fame. It clothes and nourishes all things but does not act as their lord — being always without desire, it may be called 'the Small.' All things return to it but it does not act as their lord — it may be called 'the Great.'"

翻譯：「大道汎濫啊，可以左右流通。萬物依靠它而生卻不推辭；功業成就卻不以有名自居。衣養萬物卻不自居其主——常無欲，可以名為小；萬物歸向它卻不自居其主——可以名為大。」

Traduçám: "Grandi Dao tâ flui pa tudo lugâr; pôde vai pa ezquerda e direita. Tudo ancusa tâ dependê di êle pa vida e êle nôm tâ recusâ ilôtro; su trabálho já sâm cumprido mas nôm tâ reclamâ fama. Tâ vestí e tâ nutrí tudo ancusa mas nôm tâ agi como sinhòr — sendo sempre sêm dezejo, pôde sêr chomado 'Pequeno'; tudo ancusa tâ voltâ pa êle mas nôm tâ agi como sinhòr — pôde sêr chomado 'Grandi.'"

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The paradox of the Dao being simultaneously "Great" and "Small" — accomplishing everything yet claiming nothing, clothing and nourishing all things yet not lording over them — is the perfect description of the incarnate Logos. Consider Mark 10:45:

καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. *Kai gar ho Huios tou anthrōpou ouk ēlthen diakonēthēnai alla diakonēsai kai dounai tēn psychēn autou lytron anti pollōn.* "For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."

The phrase 衣養萬物而不為主 ("clothes and nourishes all things but does not act as their lord") resonates with Matthew 6:28-30 where God clothes the lilies of the field, and with the servant-kingship of Christ who, though Lord of all (Colossians 1:18, πρωτεύων, *prōteuōn*, "having preeminence"), washes His disciples' feet (John 13:14).

道同時為「大」又為「小」之弔詭——成就一切卻不自居，衣養萬物卻不為主——正是道成肉身之 Logos 的完美描述。馬可福音10:45：「因為人子來，不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。」「衣養萬物而不為主」（「衣養萬物卻不自居其主」）共鳴於馬太福音6:28-30（上帝給野地百合穿戴），以及基督之僕人式君權——祂雖為萬有之主，卻為門徒洗腳（約翰福音13:14）。

Paradoxo di Dao sendo simultaneamente "Grandi" e "Pequeno" — cumprí tudo mas nôm reclamâ nada, vestí e nutrí tudo ancusa mas nôm dominâ — sâm descriçám perfeito di Logos incarnado. Marcos 10:45: "Pôrque mesmu Filo di Hòme nôm já vêm pa sêr servido, mas pa serví e pa dâ su vida como resgate pa muitos."

VI. CHAPTER 62 — THE DAO AS SANCTUARY AND REDEMPTION

六、第六十二章——道作為聖所與救贖

VI. Capítulo 62 — Dao como Santuário e Redençám

道德經第六十二章：

道者萬物之奧。善人之寶，不善人之所保。……人之不善，何棄之有？

Translation: "The Dao is the sanctuary/hidden depth of all things. It is the treasure of the good person, and that which preserves the one who is not good. ... When a person is not good, why should they be abandoned?"

翻譯:「道是萬物之奧(庇護所/深處)。它是善人之寶，也是不善人之所保。……人之不善，何以棄之？」

Traduçám: "Dao sâm santuário/profundidade escondido di tudo ancusa. Sâm tesouro di pêssoa bôm, e aquilo qui tâ preservâ pêssoa qui nôm sâm bôm. ... Quando pêssoa nôm sâm bôm, pôrque abandonâ êle?"

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The concept of the Dao as one who "preserves the one who is not good" (不善人之所保) and the rhetorical question "Why should they be abandoned?" (何棄之有) directly parallels the theology of grace in Romans 5:8:

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. *Synistēsin de tēn heautou agapēn eis hēmas ho Theos, hoti eti hamartōlōn ontōn hēmōn Christos hyper hēmōn apethanen.* "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."

And Ezekiel 18:23:

הֶחָפֹץ אֶחְפֹּץ מוֹת רָשָׁע נְאֻם אֲדֹנָי יְהוִה הֲלוֹא בְּשׁוּבוֹ מִדְּרָכָיו וְחָיָה *Heḥāpōṣ ʾeḥpōṣ mōṯ rāšāʿ nəʾum ʾĂḏōnāy YHWH, hălōʾ bəšūḇō midderāḵāyw wəḥāyāh* "Do I have any pleasure in the death of the wicked, declares the Lord GOD? Is it not rather that he turn from his ways and live?"

The Dao that treasures the good and *preserves the not-good* is the Logos who came "not to condemn the world, but that the world through Him might be saved" (John 3:17: ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ, *hina sōthē ho kosmos di᾽ autou*).

道作為「不善人之所保」且問「何棄之有？」之概念，直接平行於羅馬書5:8之恩典神學：「惟有基督在我們還作罪人的時候為我們死，上帝的愛就在此向我們顯明了。」以及以西結書18:23：「主耶和華說：惡人死亡，豈是我喜悅的嗎？不是喜悅他回頭離開所行的道存活嗎？」

Dao qui tâ tesoureâ pêssoa bôm e tâ *preservâ pêssoa nôm-bôm* sâm Logos qui já vêm "nôm pa condenâ mundo, mas pa qui mundo por mêfo di Êle pôde sêr salvo" (João 3:17: ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ).

VII. THE VALLEY SPIRIT AND THE FEMININE DIVINE: DE AS SHEKHINAH'S MATERNAL PRESENCE

七、谷神與女性神性：德作為舍吉拿之母性同在

VII. Espírito di Vale e Divino Feminino: De como Presença Maternal di Shekhinah

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Chapter 6 — The Valley Spirit Does Not Die

第六章——谷神不死

Capítulo 6 — Espírito di Vale Nôm tâ Morrê

道德經第六章：

谷神不死，是謂玄牝。玄牝之門，是謂天地根。綿綿若存，用之不勤。

Translation: "The Valley Spirit does not die — this is called the Mysterious Female. The gate of the Mysterious Female — this is called the root of Heaven and Earth. Endlessly, ceaselessly, it seems to exist; use it, and it is never exhausted."

翻譯:「谷神不死，這就叫做玄牝。玄牝的門，這就叫做天地的根。綿綿不斷，若有若存；用之不竭。」

Traduçám: "Espírito di Vale nôm tâ morrê — ês sâm chomado Fêmea Misterioso. Pòrta di Fêmea Misterioso — ês sâm chomado raiz di Céu co Terra. Sêm fim, sêm cessâ, parcê existí; usâ êle, e nunca tâ esgotâ."

Biblical Parallel / 聖經對應 / Paralelo Bíblico:

The "Valley Spirit" (谷神) that "does not die" is an immortal, nurturing principle at the root of all existence — the "Mysterious Female" (玄牝) through whose "gate" (門) Heaven and Earth emerge. This is profoundly resonant with the maternal, generative dimension of the Shekhinah. In Hebrew, the word רֶחֶם (*reḥem*, "womb") shares its root with רַחֲמִים (*raḥămīm*, "compassion, mercy") — God's nurturing mercy is fundamentally womb-like, maternal.

In Isaiah 66:13:

כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֲמְכֶם *Kəʾīš ʾăšer ʾimmō tənaḥămennū, kēn ʾānōḵī ʾănaḥemḵem* "As one whom his mother comforts, so I will comfort you"

The Shekhinah in rabbinic literature is consistently depicted as the feminine, nurturing, indwelling aspect of God — the one who "does not die" but eternally sustains creation from within, like an inexhaustible wellspring.

「谷神不死」是一個不朽的、養育性的原則，處於一切存在之根——「玄牝」，經由其「門」天地誕生。這與舍吉拿之母性、生成性面向產生深刻共鳴。在希伯來語中，רֶחֶם（*reḥem*，「子宮」）與 רַחֲמִים（*raḥămīm*，「慈悲、憐憫」）同根——上帝之養育性慈悲本質上是子宮式的、母性的。以賽亞書66:13：כְּאִישׁ אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ（「母親怎樣安慰兒子，我就照樣安慰你們」）。舍吉拿在拉比文學中始終被描繪為上帝之女性的、養育的、內住的面向。

"Espírito di Vale" (谷神) qui "nôm tâ morrê" sâm ung princípio imortal e nutridòro na raiz di tudo existência — "Fêmea Misterioso" (玄牝) por cujo "pòrta" (門) Céu co Terra tâ emergí. Ês sâm profundamente ressonante co dimensám maternal e generativo di Shekhinah. Na Hebraico, palavra רֶחֶם (*reḥem*, "útero") tâ compartilhâ su raiz co רַחֲמִים (*raḥămīm*, "compaixám, misericórdia") — misericórdia nutridòro di Deos sâm fundamentalmente maternal.

VIII. JOHN 1:14 — THE DAO MADE FLESH, THE DE TABERNACLING

八、約翰福音1:14——道成肉身，德支搭帳幕

VIII. João 1:14 — Dao Feito Carne, De tâ Tabernaculâ

The climax of the Johannine Prologue unites our entire framework:

Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας. *Kai ho Logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para Patros, plērēs charitos kai alētheias.* "And the Word became flesh and tabernacled among us, and we beheld His glory, glory as of the Only-Begotten from the Father, full of grace and truth."

約翰福音序言之高潮將我們整個架構統一起來：Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν（「道成了肉身，住在我們中間〔搭帳幕於我們中間〕，我們也見過祂的榮光，正是父獨生子的榮光，充充滿滿地有恩典有真理」）。

Clímax di Prólogo Juanino tâ uní nôsso arcabouço intêro: "E Palavra já virâ carne e já tabernaculâ drento di nôs, e nôs já contemplâ su glória, glória como di Unigénito di Pai, cheio di graça co verdade."

Here we find the entire *Dao De Jing* framework fulfilled:

- **ὁ Λόγος** (*ho Logos*, "the Word") = 道 (Dao) — the pre-existent creative principle, the Word that was "in the beginning" (Ἐν ἀρχῇ) just as the Dao existed "before Heaven and Earth" (先天地生).
- **ἐσκήνωσεν** (*eskēnōsen*, "tabernacled/dwelt") = 德 (De) as **שְׁכִינָה** (Shekhinah) — the verb σκηνόω (*skēnoō*) deliberately echoes the Hebrew root ש-כ-ן (*š-k-n*, "to dwell"), the very root of Shekhinah. When the Logos "tabernacles," it manifests its De — its Shekhinah-presence — among humanity.
- **τὴν δόξαν** (*tēn doxan*, "the glory") = **יְקָרָא** (*Yəqārā*, Aramaic "Glory") and **כָּבוֹד** (*Kāḇōḏ*, Hebrew "Glory") — the visible splendor of the Shekhinah-De.
- **πλήρης χάριτος καὶ ἀληθείας** (*plērēs charitos kai alētheias*, "full of grace and truth") = the attributes of De in Chapter 21: 其精甚真，其中有信 ("its essence is most true, within it is faithfulness").

此處我們發現整個《道德經》架構被成全：**ὁ Λόγος**（「聖言」）= 道——先在的創造性原則。**ἐσκήνωσεν**（「搭帳幕」）= 德作為**שְׁכִינָה**（Shekhinah）——動詞 σκηνόω 刻意呼應希伯來語字根 ש-כ-ן，正是 Shekhinah 之根。當 Logos「搭帳幕」時，它顯明其德——其舍吉拿-同在——在人間。**τὴν δόξαν**（「榮耀」）= 舍吉拿-德之可見光輝。**πλήρης χάριτος καὶ ἀληθείας**（「充滿恩典和真理」）= 第21章中德的屬性：其精甚真，其中有信。

Aqui nôs tâ achâ arcabouço intêro di *Dao De Jing* cumprido: **ὁ Λόγος** = 道 — princípio criativo pré-existente. **ἐσκήνωσεν** = 德 como **שְׁכִינָה** (Shekhinah) — verbo σκηνόω deliberadamente tâ echoeâ raiz Hebraico ש-כ-ן, mêsmo raiz di Shekhinah. Quando

Logos "tâ tabernaculâ," tâ manifestâ su De — su presença-Shekhinah — drento di humanidade. **τὴν δόξαν** = glória visível di Shekhinah-De. **πλήρης χάριτος καὶ ἀληθείας** = atributos di De na Capítulo 21: 其精甚真，其中有信.

IX. CONCLUSION: READING THE DAO DE JING AS PRAEPARATIO EVANGELICA

結論：將道德經作為「福音之預備」來閱讀

Conclusám: Lê Dao De Jing como Praeparatio Evangelica

This essay has demonstrated that the *Dao De Jing*, when read through the hermeneutical framework of "Dao as Logos/Memra/Word" and "De as Shekhinah/Indwelling Presence," yields startling convergences with biblical theology. These convergences include:

本論文已論證，當以「道為 Logos/Memra/聖言」和「德為 Shekhinah/內住同在」之詮釋架構閱讀《道德經》時，產生了與聖經神學驚人的匯合。這些匯合包括：

Ês ensaio já demonstrâ qui *Dao De Jing*, quando lido atravessâ arcabouço hermenêutico di "Dao como Logos/Memra/Palavra" e "De como Shekhinah/Presença Habitante," tâ produzí convergências espantoso co teologia bíblico. Ês convergências tâ incluí:

The ineffability of the Dao parallels the ineffability of the divine Name (YHWH) and the pre-existence of the Logos (道可道，非常道 ↔ Ἐν ἀρχῇ ἦν ὁ Λόγος). The pre-existence before Heaven and Earth (先天地生) mirrors Proverbs 8:22-25 and John 1:1. The threefold invisible-inaudible-intangible becoming One (混而為一) evokes both the Shema (יְהוָה אֶחָד) and the Trinitarian mystery. The Dao that "generates" while De

"nurtures" (道生之，德畜之) maps onto the Logos creating while the Spirit/Shekhinah sustains. The De that "follows only the Dao" (唯道是從) mirrors the Spirit who "does not speak from Himself" (οὐ γὰρ λαλήσει ἀφ᾽ ἑαυτοῦ). The Dao as water benefiting all things parallels Christ as Living Water. The cosmogonic sequence 道生一，一生二，二生三，三生萬物 can be read as Trinitarian procession culminating in creation. The Dao as refuge even for the "not good" (不善人之所保) mirrors the grace of God who saves sinners. And the Valley Spirit as Mysterious Female evokes the maternal compassion of the Shekhinah.

道之不可言說性平行於神聖之名（YHWH）之不可言說性及 Logos 之先在性。先天地生映射箴言8:22-25和約翰福音1:1。三重的不可見-不可聞-不可觸混而為一喚起示瑪（יְהוָה אֶחָד）和三一奧祕。道「生」而德「畜」映射 Logos 創造而靈/Shekhinah 維持。德「唯道是從」映射靈「不憑自己說」。道為水利萬物平行基督為活水。道生一一生二二生三三生萬物可讀為三一流出臻於創造。道為不善人之所保映射上帝拯救罪人之恩典。谷神為玄牝喚起舍吉拿之母性慈悲。

Inefabilidade di Dao tâ paralelâ co inefabilidade di Nòme divino (YHWH) e pré-existência di Logos. Pré-existência ântes di Céu co Terra (先天地生) tâ espelhâ Provérbios 8:22-25 e João 1:1. Tríplice invisível-inaudível-intangível virando Um (混而為一) tâ evocâ tanto Shema (יְהוָה אֶחָד) como mistério Trinitário. Dao qui "tâ gerâ" enquanto De "tâ nutrí" (道生之，德畜之) tâ mapeâ riba di Logos criando enquanto Espírito/Shekhinah tâ sustentâ. De qui "tâ seguí somente Dao" (唯道是從) tâ espelhâ Espírito qui "nôm tâ falâ di si mêsmo." Dao como água tâ beneficiâ tudo ancusa tâ paralelâ co Cristo como Água Vivo. Sequência cosmogónico 道生一，一生二，二生三，三生萬物 pôde sêr lido como processám Trinitário culminando na criaçám.

This is not to claim that Laozi was a proto-Christian or that the *Dao De Jing* is a crypto-biblical text. Rather, following the patristic concept of *logos spermatikos* (λόγος

σπερματικός, *logos spermatikos* — "seminal Word"), articulated by Justin Martyr (c. 100-165 AD), we may understand the *Dao De Jing* as a witness to the universal self-revelation of the Logos in human reason and spiritual intuition across all cultures. As Justin wrote: πάντα ὀρθῶς φιλοσοφηθέντα ἡμέτερά ἐστι Χριστιανῶν (*panta orthōs philosophēthenta hēmetera esti Christianōn*, "Whatever has been rightly philosophized belongs to us Christians," *Second Apology* 13.4).

這並非聲稱老子是原初基督徒或《道德經》是隱秘的聖經文本。毋寧，依循教父的「種子性聖言」（λόγος σπερματικός）之概念，由殉道者游斯丁（約100-165年）所闡述，我們可以理解《道德經》為 Logos 在人類理性和靈性直覺中、跨越一切文化之普世自我啟示的見證。正如游斯丁所寫：πάντα ὀρθῶς φιλοσοφηθέντα ἡμέτερά ἐστι Χριστιανῶν（「凡正確地被思考過的，都屬於我們基督徒」）。

Ês nôm sâm reclamâ qui Laozi já sâm proto-Cristám ô qui *Dao De Jing* sâm texto cripto-bíblico. Más antes, seguindo conceito patrístico di *logos spermatikos* (λόγος σπερματικός — "Palavra seminal"), articulado por Justino Mártir (c. 100-165 AD), nôs pôde comprehendê *Dao De Jing* como testemunho pa auto-revelaçám universal di Logos na razám humano e intuiçám espiritual atravessâ tudo culturas. Como Justino já isquevê: πάντα ὀρθῶς φιλοσοφηθέντα ἡμέτερά ἐστι Χριστιανῶν ("Tudo qui já sâm corretamente filosofado pertencê pa nôs Cristáms").

The Dao is the Word. The De is the Shekhinah. And in Jesus Christ, as John proclaims, the Dao became flesh and the De tabernacled among us — full of grace and truth, full of 精 and 信 — so that all who receive the One might have life, even as 萬物得一以生.

道就是聖言。德就是舍吉拿。而在耶穌基督裡，正如約翰所宣告的，道成了肉身，德支搭帳幕在我們中間——充滿恩典和真理，充滿精和信——使凡接受那一者的都可以得生命，正如萬物得一以生。

Dao sâm Palavra. De sâm Shekhinah. E na Jesus Cristo, como João tâ proclamâ, Dao já virâ carne e De já tabernaculâ drento di nôs — cheio di graça co verdade, cheio di 精 co 信 — pa qui tudo qui tâ recebê Um pôde têm vida, assi como 萬物得一以生.

אָמֵן *ʾĀmēn*

Ἀμήν *Amēn*

阿們

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